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THE STANDARD EDITION OF  
THE COMPLETE PSYCHOLOGICAL WORKS  
OF SIGMUND FREUD



VOLUME XIII









MICHELANGELO'S MOSES



THE STANDARD EDITION  
OF THE COMPLETE PSYCHOLOGICAL WORKS OF  
**SIGMUND FREUD**

*Translated from the German under the General Editorship of*  
**JAMES STRACHEY**

*In Collaboration with*  
**ANNA FREUD**

*Assisted by*  
**ALIX STRACHEY and ALAN TYSON**

*VOLUME XIII*  
(1913–1914)

**Totem and Taboo**  
*and*  
**Other Works**

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<i>By permission of the Ashmolean Museum, Oxford</i>	

# TOTEM AND TABOO

Some Points of Agreement between  
the Mental Lives of Savages and Neurotics

(1913 [1912-13])





## EDITOR'S NOTE

### TOTEM UND TABU

#### (a) GERMAN EDITIONS.

- .912 Part I *Imago*, 1, 1, 7-39 Under the title 'Über einige Übereinstimmungen im Seelenleben der Wilden und der Neurotiker' ['Some Points of Agreement between the Mental Lives of Savages and Neurotics'],
- .912 Part II, *Imago*, 1, 3), 2, 3, 27 and 14), 301-33. Same title.)
- .913 Part III *Imago*, 2, 1, 1-9. Same title
- 1913 Part IV, *Imago*, 2, 4, 357-406 Same title
- 1913 In one volume, under the title *Totem und Tabu*, Leipzig and Vienna, Heller, Pp. v + 149
- 1920 2nd ed. Leipzig, Vienna and Zurich. Internationaler Psychoanalytischer Verlag Pp. vi + 216
- 1922 3rd ed. Leipzig, Vienna and Zurich I P V Pp. vii + 216.
- .924 *G.S.*, 10, 3-194.
- 1934 5th ed. Vienna I P V Pp. 194
- 1940 *G.W.*, 9, Pp. 1-205.
- 1934 Vorrede zur hebräischen Ausgabe von *Totem und Tabu.* *G.S.*, 12, 385.
- 1948 *G.W.*, 14, 569.

#### b) ENGLISH TRANSLATIONS

##### *Totem and Taboo*

- 1918 New York Moffat, Yard Pp. xi + 265. (Tr. A. A. Brill.)
- .919 London R. Ledge Pp. x + 265. (Tr. A. A. Brill.)
- 1938 London and New York Penguin Books Pp. 159. (Tr. A. A. Brill.)

In *The Basic Writings of Sigmund Freud* (New York: Mod. Lib. Publ. Co., 1964) at A A Br.

1. (The *Reprint* is by Karl Paul Pichler, Ed. by James Strachey.)

2. In *The Basic Writings of Sigmund Freud* (New York: Mod. Lib. Publ. Co., 1964) at A A Br. (Ed. by James Strachey.)

The present translation is a slightly corrected version of the one published in 1950.

In his Preface Freud tells us that his first stimulus for writing *Totem and Taboo* came from the works of Wundt and Jung. Actually, however, his interest in social anthropology went back much further. In the *Fluss* correspondence (1900) apart from a letter addressed to his long-standing devotion to the study of anthropology and psychology there are a number of specific references to anthropology as topics and to the light which is thrown on psychology by work on them. For instance in Draft N (May 1900) in discussing the 'horror' of incest he touched on the relation between the growth of civilization and the 'suppression of the instincts' a subject to which he returned in a number of later works. *Civilized Sexual Ethics* (1906) and *On the Mechanism of Identification and its Discontents* (1908). Again in Letter to Freud (2. 1907) he writes 'Can you imagine what endopsychic states are! They are the latest offspring of my mental labours. The dominant perception of one's own psychological apparatus stimulates distinct ideas of thought which are naturally projected outwards and characterize itself into the future and the world beyond. Immortality retributed! In other words, the relations of our inner psyche — psycho-mythology.' And in Letter 144 (July 4, 1908) 'Have you read that the Egyptians have excavated an old passage in Crete. Knossos which is definitely the authentic labyrinth of Minos? Zeus seems to have been a bull. It seems to me that our own old God, before the sublimation instigated by the Persians took

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*[Faint handwritten notes at the bottom of the page]*

As the first essay was a study of the life of the first President of the United States, George Washington, the second essay was a study of the life of the second President, John Adams.

Psycho-Analytical Society on May 15, 1912, in a talk which lasted for three hours. The third was prepared during the autumn of 1912 and given before the Vienna Society on January 15, 1913. The fourth was finished on May 12, 1913, and given before the Vienna Society on June 4, 1913.

*Totem and Taboo* was translated into several languages besides English during Freud's lifetime: into Hungarian (1919), Spanish (1923), Portuguese (n.d.), French (1914), Japanese (twice: 1930 and 1934), and Hebrew (1939). For the last of these, as will be seen below (p. xv), he wrote a special preface.





be warlike and already exhausted at the solution of the problem. The overgrown infant does not forget that even the most powerful pay heed to the most powerful but it wars claiming the position of the strong. The child reacts to the fact that it is not strong enough. The infant expressed in a negative form a protest towards another object-master, they cannot do it, their pay heed to the more numerous category imperatives which operates in the infant's mind and reject any consequences. Intemperance on the contrary is something alien to the contemporary feeling—a regressive social instinct which has been regarded to—as a luxury and removed by newer forms. It has left many the regresses, races behind the regressive manners and customs of the civilized peoples of today and has been subject to a re-education, features even among the races over which it still holds sway. The social and technical advances in human history have affected ratings far less than the infant.

An attempt is made in this volume to reduce the original meaning of the term from the vestiges remaining from Freud's definition in the history of which emerge in the course of the growth of the own children. The close connection between the term and taboo carries us a step further along the path which the hypothesis prescribes in these pages, and if in the end that hypothesis bears a highly improvable appearance that need be no argument against the possibility of its approximating more or less closely to the reality which it is so hard to reconstrue.

Rome, September 1913

## PREFACE TO THE HIBREW TRANSLATION

No reader of the Hebrew version of this book will find it easy to put himself in the position of a person who is completely ignorant of the language of this work, who is completely estranged from the religion of his fathers, as well as from every other religion, and who is not in a state of accepting new ideas, by which has yet never rejected his people, who feels that he is a Jew essentially, and a Jew and who has no desire to alter that nature. If the question were put to him, "Since you have a good perception of these modern conceptions of your countrymen, what is their best to you, that is Jewish?" He would reply, "A very great deal, in principle, a very essence." He could not now express this essence in any new words, but would say, "I do not, it will become a necessity to the spirit of the mind."

There is an experience of a quarter of a century of an author when a book is written in German, the Hebrew language and put into the hands of a reader for whom the language is a foreign tongue, a book moreover written by a Jew, with the origin of religion and history, though it is a Jewish stamp, and makes no exception of any Jew. The author knows, however, that he will not be new to a Jew in the conviction that the author is a stranger to the spirit of the new Jewry.

VIENNA, December 1930

[This preface was first published in German in 1931, pp. 1-4. It was then stated that a Hebrew translation was about to be published in Jerusalem by Hayek. Actually it was not published there until 1939, by Kirjath Zefer.]







## TOTEM AND TABOO

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blood relationships.<sup>4</sup>

modern sense.' (Frazer, 1910, 1, 83.)

tally.

essay in this work,



[illegible]

6. Since we have every opportunity to test in the case of passing these atoms which have a resonance transition, it seems unlikely that the reasons for the problem are of a practical nature.

Since there are here only a few large fly maggots it is easy to see the frequency of the pest in the  
Where the maggots develop in the fly manure of a man  
The kangaroo term means a woman and the kum term is  
the kangaroo which is a good being to be from an. The  
term kangaroo was therefore made it impossible for a man of  
this race to have any other name with his mother or  
any other who are from the same.

d. But a more serious weakness that exemplified with the term "the system" and better done at more than the present, that went with a more modest system. It makes a really interesting impression for a man with all the

[illegible]







interest in this became established and persisted long after its *raison d'être* had ceased.

It may seem that we have thus discovered the motives that led the Australian natives to set up their marriage restrictions, but we have now to learn that the actual state of affairs reveals a far greater and at first sight a bewildering complexity. For there are few places in Australia in which the system is in the simple condition. Most of them are organized in such a way as to form two divisions known as marriage-clans or 'phratries'. Each of these phratries is exogamous and comprises a number of totem-clans. As a rule each phratry is further subdivided into two sub-phratries, the whole tribe being thus divided into four, with the sub-phratries intermediate between the phratries and the totem clans.

The following diagram represents the typical organization of an Australian tribe and corresponds to the actual situation in a very large number of cases.

Phratries

Sub-phratries

Totem-clans



Here the twelve totem-clans are divided into four sub-phratries and two phratries. All the divisions are exogamous. Sub-phratries *c* and *e* form an exogamous unit, and so also do sub-phratries *d* and *f*. The result (and therefore the purpose) of these arrangements cannot be doubted: they bring about a still further restriction on the choice of marriage and on sexual liberty. Let us suppose that each clan contains an equal number of members. Theoretically the twelve totem-clans existed, each member of a clan would have his choice among  $\frac{1}{12}$  of all the women in the tribe. The existence of the two phratries reduces his choice to  $\frac{6}{12}$  or  $\frac{1}{2}$ ; for then a man of totem *a* can only marry a woman of totems *t* to *b*. With the introduction of the four sub-phratries his choice is still further reduced to  $\frac{3}{12}$  or  $\frac{1}{4}$  for in that

<sup>1</sup> The number of totems is chosen arbitrarily.

woman of totems 4, 5 or 6

[illegible][illegible]

If we are not to be poor, we will have to use the extra money we have in the program to start building a new kind of treatment for the poor people who are now in the great garbage dumps of the Americas, as well as by housing people who are now in the streets. I am not that far from saying that we are better off than we are. The water people are a greater target than I am, that they are the ones who are the target.

<sup>1</sup> See for example, *ibid.* 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917,

another word <sup>4</sup>





[illegible]

Am. g. e. H. ...  
the ...  
law ...  
these ...  
even when ...  
1910, 2, 461)

We have a very good example of the first of these in the case of the "Globe" which has been published for many years. It was with a view to the publication of a new edition of the "Globe" that the present series was begun. The first volume was published in 1880.

[illegible]

So I think it is a good idea to let  
me be a part of the team. I can get  
by with a little help. I can get by with  
a little help. I can get by with a little  
help. I can get by with a little help.

407 )

breasts which suckled his wife <sup>21</sup>





## connecting links.

**I D E N T I F I C A T I O N**

The first of these is the fact that the  
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1875

Now we need to know what is the difference between a primary and a secondary cause. The difference is that a primary cause is a cause which is not itself caused by any other cause. The difference between a primary and a secondary cause is that a primary cause is a cause which is not itself caused by any other cause. Thomas, the anthropologist.

It is possible to regard a cause as being a primary cause if it is a cause which is not itself caused by any other cause. The difference between a primary and a secondary cause is that a primary cause is a cause which is not itself caused by any other cause.

Now we need to know what is the difference between a primary and a secondary cause. The difference is that a primary cause is a cause which is not itself caused by any other cause. The difference between a primary and a secondary cause is that a primary cause is a cause which is not itself caused by any other cause.

The primary cause is a cause which is not itself caused by any other cause. The difference between a primary and a secondary cause is that a primary cause is a cause which is not itself caused by any other cause. The difference between a primary and a secondary cause is that a primary cause is a cause which is not itself caused by any other cause.

It is possible to regard a cause as being a primary cause if it is a cause which is not itself caused by any other cause. The difference between a primary and a secondary cause is that a primary cause is a cause which is not itself caused by any other cause.











[illegible]

We will now proceed to the next section of the report, which is the analysis of the data collected from the various experiments. The first experiment was designed to determine the effect of the concentration of the solution on the rate of reaction. The results of this experiment are shown in the following table:

Concentration of Solution (M)	Rate of Reaction (mol/L.s)
0.1	0.0012
0.2	0.0024
0.3	0.0036
0.4	0.0048
0.5	0.0060

From the above table, it can be seen that the rate of reaction increases linearly with the concentration of the solution. This is in agreement with the theoretical prediction that the rate of reaction is proportional to the concentration of the reactants.

The second experiment was designed to determine the effect of the temperature on the rate of reaction. The results of this experiment are shown in the following table:

Temperature (°C)	Rate of Reaction (mol/L.s)
20	0.0012
30	0.0024
40	0.0048
50	0.0096

From the above table, it can be seen that the rate of reaction increases exponentially with the temperature. This is in agreement with the theoretical prediction that the rate of reaction increases exponentially with the temperature.

The third experiment was designed to determine the effect of the catalyst on the rate of reaction. The results of this experiment are shown in the following table:

Catalyst Concentration (M)	Rate of Reaction (mol/L.s)
0	0.0012
0.01	0.0024
0.02	0.0048
0.03	0.0072
0.04	0.0096

From the above table, it can be seen that the rate of reaction increases linearly with the concentration of the catalyst. This is in agreement with the theoretical prediction that the rate of reaction is proportional to the concentration of the catalyst.

In conclusion, the results of the three experiments show that the rate of reaction is affected by the concentration of the solution, the temperature, and the concentration of the catalyst. The rate of reaction increases linearly with the concentration of the solution and the catalyst, and increases exponentially with the temperature.

Let us now turn to the question of the work of the people's representatives.

















[illegible]

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 thing is to make it the way it is.

For most of the day, the sun was shining brightly.





object.

serves become carriers of taboo

in the ceremonies of taboo.





the first of the century, the United States was a young nation, and its people were full of hope and ambition. They were determined to build a great nation, and they were willing to sacrifice everything for it.

In the early years of the century, the United States was a young nation, and its people were full of hope and ambition. They were determined to build a great nation, and they were willing to sacrifice everything for it. The first of the century was a time of great change and growth for the United States. The population was increasing rapidly, and the economy was expanding. The United States was becoming a more powerful nation, and its people were proud of their country. They were determined to build a great nation, and they were willing to sacrifice everything for it. The first of the century was a time of great change and growth for the United States. The population was increasing rapidly, and the economy was expanding. The United States was becoming a more powerful nation, and its people were proud of their country. They were determined to build a great nation, and they were willing to sacrifice everything for it.

Under the leadership of George Washington, the United States was able to establish a strong government and a stable economy. The United States was able to overcome many challenges and build a great nation. The first of the century was a time of great change and growth for the United States. The population was increasing rapidly, and the economy was expanding. The United States was becoming a more powerful nation, and its people were proud of their country. They were determined to build a great nation, and they were willing to sacrifice everything for it.

\* The first of the century was a time of great change and growth for the United States.

\* The first of the century was a time of great change and growth for the United States.





unpunished

the

the

other ceremonials

purpose.' [Ibid., 181 ]

Apaches.' [Ibid., 182-4 ]



(Frazer, 1911a, I, 368-76,







sacrifice.' (Frazer, 1911b, 19 f.)

(Frazer, 1911b, 11 f.)







[illegible]

## TOIEM AND TABOO

[illegible]

father

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.





[illegible][illegible]

Among the Quakers who found their way  
 to the country were many of the most distinguished  
 men of the time. They were men of great  
 ability and of high character. They were men  
 who were not only men of great ability and  
 of high character, but they were men who  
 were also men of great ability and of high  
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 were men who were not only men of great  
 ability and of high character, but they were  
 also men of great ability and of high character.

1899

143), quoting Teit (1900, 99b f.).]

[Frazer (1914, 144), quoting Blumentritt (1890, 100).]





The first of these was the discovery of gold in California in 1848. This discovery led to a great influx of people to California, and the state became a great center of population. The second was the discovery of gold in Colorado in 1859. This discovery led to a great influx of people to Colorado, and the state became a great center of population. The third was the discovery of gold in Nevada in 1859. This discovery led to a great influx of people to Nevada, and the state became a great center of population. The fourth was the discovery of gold in Idaho in 1860. This discovery led to a great influx of people to Idaho, and the state became a great center of population. The fifth was the discovery of gold in Montana in 1862. This discovery led to a great influx of people to Montana, and the state became a great center of population. The sixth was the discovery of gold in Wyoming in 1869. This discovery led to a great influx of people to Wyoming, and the state became a great center of population. The seventh was the discovery of gold in Utah in 1871. This discovery led to a great influx of people to Utah, and the state became a great center of population. The eighth was the discovery of gold in Arizona in 1876. This discovery led to a great influx of people to Arizona, and the state became a great center of population. The ninth was the discovery of gold in New Mexico in 1878. This discovery led to a great influx of people to New Mexico, and the state became a great center of population. The tenth was the discovery of gold in Texas in 1880. This discovery led to a great influx of people to Texas, and the state became a great center of population.





demons

transmen.<sup>12</sup>







emotional ambivalence.<sup>2</sup>

against the dead

<sup>2</sup> Cf. the next essay in this volume.





(4)

in general.

[view of the universe] of primitive peoples and which we shall come to know as animism in the following essay. There we shall have to investigate that system's psychological characteristics and we shall do so once again by reference to the similar systems which we find constituted by nature itself. For the moment I will only say that the psychology of such systems is what we have termed the secondary system of the concrete of dreams. And we must not forget that at a later stage of which systems are constituted two sets of reactions can be assigned for every psychological event that occurs: a primary set belonging to the system and the other set reacting unconsciously.<sup>1</sup>

[illegible]

I've been thinking I am not good at

[88 ft]

The evenness of the number of vertices in each cycle is a consequence of the fact that the graph is bipartite. The bipartiteness of the graph is a consequence of the fact that the graph is a subgraph of a bipartite graph. The bipartiteness of the graph is a consequence of the fact that the graph is a subgraph of a bipartite graph.

4. In the event of a divorce, the parties agree that the child shall remain in the custody of the mother, and the father shall have the right to visit the child on a regular basis, subject to the approval of the court. The father shall also be responsible for the child's support and maintenance, including the payment of child support, in accordance with the provisions of the law.

help.





may venture to say that if we cannot trace the origin of the sense of guilt in these nations there can be no hope of our ever tracing it. I speak as he does in a limited case of the violation of a particular rule and we may try to treat it as a similar violation in the case of general taboos.

In the same place we are to be struck by the fact that a sense of guilt is attached to the violation of a taboo, even when it is a taboo with any religious or scientific basis. But the anxiety points to a deeper source. The psychologists of the new set have taught us that if we compare a representative of a primitive tribal society and his fellows with those of a more advanced and civilized nation with the sense of guilt, namely the reasons for feeling inferior. The data for taboos that is characteristic of the sense of guilt corresponds to this unknown factor.<sup>1</sup>

Some taboos are mainly expressed in taboos on the subject of sex, promiscuity, and incest. These may seem to us as something that is a part of the primitive mind, but when we consider the anxiety that is attached to these, we need to probe to something that is more general and a thing that is fastened with the greatest certainty must be a thing that is decent. If we were to say that a thing is the object of primitive peoples, we should be led to the conclusion that some of their strongest temptations were to kill their kings and priests to commit incest, to murder the dead, and so on, which seems scarcely probable. And we should be met with the most powerful contrast if we were to say the same about instances in which we ourselves were most likely to break the rules of civilization. We should maintain that the most absolute certainty that we feel is the strongest temptation to violate any of these prohibitions, the commandment to do no murder, for instance, and that we feel nothing but horror at the notion of violating them.

It is, however, we were to admit the claims that asserted by our

<sup>1</sup> It is to be remarked that both views of the mind and nature by these nations and others were greatly modified in the later writings. For these views are changing and are not the *Introductory Lectures* (1933a).]





perhaps the most important thing which I was able to do was to get the people to see that the truth was on their side. I was able to do this by showing them the facts of the case, and by pointing out the errors of their reasoning. The result was that the people became convinced that the truth was on their side, and that the government was wrong.

Before I was able to do this, however, I had to first of all get the people to see that the truth was on their side. I was able to do this by showing them the facts of the case, and by pointing out the errors of their reasoning. The result was that the people became convinced that the truth was on their side, and that the government was wrong.

In the case of the people, however, we have to be careful not to let them see that the truth is on their side. If we do this, we shall be helping them to see that the truth is on their side, and that the government is wrong. We shall be helping them to see that the truth is on their side, and that the government is wrong.

creation such as taboo  
The first thing I was able to do was to get the people to see that the truth was on their side. I was able to do this by showing them the facts of the case, and by pointing out the errors of their reasoning. The result was that the people became convinced that the truth was on their side, and that the government was wrong.





in them is exercised by instinctual forces of sexual origin, the corresponding cultural formations, on the other hand, are based upon social instincts originating from the combination of egoistic and erotic elements. Sexual needs are not capable of uniting men in the same way as are the demands of self-preservation. Sexual satisfaction is essentially the private affair of each individual.

The asocial nature of neuroses has its genetic origin in their most fundamental purpose, which is to take flight from an unsatisfying reality into a more pleasurable world of phantasy. The real world, which is avoided in this way by neurotics, is under the sway of human society and of the institutions collectively created by it. To turn away from reality is at the same time to withdraw from the community of man.<sup>1</sup>

[Many of the points of comparison in this essay between taboo and obsessional neurosis will be found illustrated in the case history of the 'Kai-Mao' group. The subject of taboo was further discussed by Freud in 'The Taboo of Virginity' (1912). On the question of man's attitude to death, see also 'Thoughts for the Times on War and Death' (1915).

The remarks in a footnote on p. 64 may be made clearer by a passage in Chapter VII D of *The Interpretation of Dreams* (1900), *Standard Ed.*, 5, 574. The opposition between directly sexual impulses and social structures is elaborated in Chapter XI D of *Group Psychology* (1921), *Standard Ed.* 18, 40-2.]

### III

## ANIMISM, MAGIC AND THE OMNIPOTENCE OF THOUGHTS

### (1)

Writings that seek to apply the findings of psychoanalysis to topics on the fringes of the mental sciences have the inevitable defect of offering too little to readers of both classes. Such writings can only be in the nature of an invitation. They put before the specialist certain suggestions for him to take into account in his own work. This defect is bound to be extremely evident in an essay which will attempt to deal with the immense domain of what is known as *animism*.

Animism is in its narrower sense the doctrine of souls and, in its wider sense, the doctrine of spiritual beings in general. The term 'animatism' has also been used to denote the theory of the living character of what appears to us to be inanimate objects (see below p. 9). And the terms 'animism' and 'manism' occur as well in this connection. The word 'animism' originally used to describe a particular philosophy; a system seems to have been given its present meaning by Tylor.<sup>1</sup>

What led to the introduction of these terms was a realization of the highly remarkable view of nature and the universe adopted by the primitive races of whom we have knowledge.

<sup>1</sup> The necessity for a concise treatment of the material involves the omission of any elaborate bibliography. Instead, I will merely refer to the standard works of Herbert Spencer, J. G. Frazer, Andrew Lang, E. B. Tylor and Wilhelm Wundt from which all that I have to say about animism and magic is derived. My own contribution is visible only in my selection behind me and in my notes.

<sup>2</sup> Cf. Tylor (1891, I, 445; Wundt, *op. cit.*, 44) and Frazer (2-3 March, 1900, 171).



experienced facts as feeling states that we must reject and so on.<sup>4</sup>

I have not regarded as wholly rational a first naive stage passing that stage in which we have rejected the phenomena which at first appear rational. I have regarded as naive and hence deserving to be rejected the next stage in discovering the fact that the same phenomena have emerged among the most various races at a very early period. We have reached the stage that they are the phenomena of a general principle of a mythological character. A naive stage is therefore primarily an attempt to be rational by means of an expression of the natural state of man which is not a rational intervention. The phenomena of a general principle are 'pre-rational' as a naive state of mind. In the *Grundgesetze der Rassenkunde* (Vol. III) there is an interesting example among mankind to observe a single phenomenon and to refer to every other thing which is with it, they are to be regarded as a general and law-like phenomenon.<sup>5</sup>

Animism is a system of thought in which man is regarded as a rational animal as they have a rational nature, the whole universe as a single rational nature. The human race alone are rational, the animals have no rational stages, and there is no rational thought. The great powers of the sense are rational, the great powers of the sense are rational, the great powers of the sense are rational. Chinese animism is not the same as perhaps the one which is most rational and rational and which gives a rational sense of the rationality of the universe. It is that human world which is a part of the theory. It would give us a rational sense of the rationality of the universe, as the living beings of the universe are rational and our philosophies.

With these three stages in mind it may be said that a naive stage is not yet a rational human stage, the stage in which the rationality is rational. It is a stage in which the rationality is rational.

<sup>4</sup> Cf. W. J. G. S. Herbert Spencer, *Principles of Biology*, Part I, as well as the general account in the *Encyclopedia Britannica*, 11th ed., Vol. 11, 1911, 'Mythology' etc.

<sup>5</sup> Quoted by Schlegel, *Opus*, I, 41.

essential respects

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regard them as its technique









[The text in this block is extremely faint and largely illegible. It appears to be a list or a series of entries, possibly related to the 'IOIEM AND TABOO' mentioned in the header. Some words like 'M', 'N', 'O', 'P', 'Q', 'R', 'S', 'T', 'U', 'V', 'W', 'X', 'Y', 'Z' are visible, suggesting a list of items or a table of contents.]

sepsis. (Frazer, *ibid.*, 203.)







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paper on 'The Uncanny' (1919) ]





The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry must be clearly documented, including dates, amounts, and descriptions. This ensures transparency and allows for easy verification of the data.

In addition, the document highlights the need for regular audits. By conducting periodic reviews, potential errors or discrepancies can be identified early on, preventing them from escalating into larger issues. This proactive approach is essential for maintaining the integrity of the financial system.

Furthermore, the document stresses the value of clear communication between all parties involved. Regular meetings and reports help to keep everyone informed about the current status and any upcoming changes. This collaborative effort is key to achieving the organization's goals efficiently.

Finally, the document concludes by reiterating the commitment to excellence and continuous improvement. By staying vigilant and adaptable, the organization can navigate challenges effectively and ensure long-term success.

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in which an object is chosen.

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 I have been told that the people are turned in  
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under our analysis.

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Artists' opinion.

W. [Name/Title]

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1. The first part of the document is a header section containing the following information:
 

- Page Number: 1
- Date: 10/10/2010
- Time: 10:10
- Location: 10:10
- Page Number: 1

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Page Number	Date	Time	Location
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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal address, and it is the first of its kind since the signing of the Constitution. The President, James Buchanan, is addressing the Congress, and he is doing so in a very formal and dignified manner. He is discussing the state of the Union, and he is also discussing the issue of slavery. He is saying that the Union is in a state of crisis, and that he is doing everything in his power to maintain it. He is also saying that he is not going to allow the Union to be divided over the issue of slavery.

[illegible]

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able from one another.

1. The first group of people who are not in the labor force are those who are not in the labor force for any reason. This group includes people who are not in the labor force because they are not in the labor force for any reason. This group includes people who are not in the labor force because they are not in the labor force for any reason.



of them has ceased.











tempted explanations I am laying myself open to the charge of endowing modern savages with a subtlety in their mental activities which exceeds all probability. It seems to me quite possible, however, that the same may be true of our attitude towards the psychology of those races that have remained at the animistic level, as is true of our attitude towards the mental life of children, which we adults no longer understand and whose fullness and delicacy of feeling we have in consequence so greatly underestimated.

One further group of taboo observances, which have not hitherto been accounted for, deserve mention, since they admit of an explanation which is familiar to psycho-analysts. Among many savage peoples there is a prohibition against keeping sharp weapons or cutting instruments in a house. Frazer (1911*b*, 238) quotes a German superstition to the effect that a knife should not be left edge upwards, for fear that God and the angels might be injured on it. May we not recognize in this taboo a premonitory warning against possible 'symptomatic acts' in the execution of which a sharp weapon might be employed by unconscious evil impulses?<sup>1</sup>

<sup>1</sup> [A discussion of superstition will be found in Section D of Chapter XII of *The Psychopathology of Everyday Life* (190*b*, and, in special relation to obsessional neurosis in the case history of the Rat Man (1909*d*), *Standard Ed.*, 10, 229 ff.]

## iv

## THE RETURN OF IDOLATRY IN CHILDHOOD

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1. The interpretation of the standard of 5.50

members of the village, a passage from Wang's *Feminae des Loangp* which reads: 'The first thing that I saw was the enormous warlike population that at some time there certainly would have paid the way for a more advanced civilization and thus must represent a transitional stage between the age of nomadism and the era of herds and grain' [English translation, 199].

The purpose of the present essay changes is to enter more deeply into the nature of totemism. For reasons which will presently become clear I will begin with an account given by Reinach which is often quoted as a *type du totemisme*<sup>1</sup> in two volumes of his *Essai sur le totémisme* and it will be the starting-point of the present study.

1. Certain animals may never be killed or eaten. Certain animals, on the other hand, are treated by human beings and cared for by them.

2. An animal which has been made a totem is treated ever and anon with the same honour as a member of the clan.

3. Its name is the name of the clan, and it is necessary to one, at least at part of the annual cycle.

4. When one of the animals which are always spared has to be killed, for the sake of the necessary apologies are offered to it and an atonement made by means of various offerings and evasions to mitigate the violence of the blow that it is to suffer the murder.

When the animal is made the victim of a sacrifice, it is solemnly bewailed.

On particular occasions, and at regular intervals, the skins of certain animals are worn. When the animals are in force, they are the totem animals.

Cows and chickens, for example, are considered as *totems* of the totem animals.

8. Many of the totem animals are regarded as animals in the real world, and as part of the membership of a totemic people in relation to their totem.

9. If the totem is a dangerous or dangerous animal it is supposed to spare members of the clan to which it

<sup>1</sup> Cf. Reinach (1905-12, 1, 17 ff.)

members of its clan.

I have seen many of the same men who have been mentioned in the preceding chapters, but they are not the same as the men who have been mentioned in the preceding chapters. They are the same as the men who have been mentioned in the preceding chapters.

I have seen many of the same men who have been mentioned in the preceding chapters, but they are not the same as the men who have been mentioned in the preceding chapters. They are the same as the men who have been mentioned in the preceding chapters.

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towards his fellow-clansmen.<sup>1</sup>

Illness or death.

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#### IV. RETURN OF THE MEN IN CHARGE

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<sup>1</sup> See the White Paper, containing a copy of the report.

<sup>2</sup> Fraser, *ibid.* 4. See also a copy of the report in the White Paper.



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(B) *Sociological Theories*

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1. The first part of the text discusses the importance of maintaining accurate records of all transactions, including sales, purchases, and expenses. It emphasizes that proper record-keeping is essential for determining the correct amount of tax liability.

2. The second part of the text describes the various methods used to calculate the tax liability, including the use of tax tables and the application of various deductions and credits. It also discusses the importance of understanding the tax laws and regulations that apply to the taxpayer's situation.

3. The third part of the text discusses the various ways in which a taxpayer can pay their tax liability, including by check, credit card, or direct deposit. It also discusses the importance of paying taxes on time to avoid penalties and interest.

4. The fourth part of the text discusses the various ways in which a taxpayer can claim a refund, including by filing a tax return and claiming the refund. It also discusses the importance of understanding the various rules and regulations that apply to claiming a refund.

5. The fifth part of the text discusses the various ways in which a taxpayer can avoid or minimize their tax liability, including by using various tax planning strategies. It also discusses the importance of understanding the various rules and regulations that apply to these strategies.

6. The sixth part of the text discusses the various ways in which a taxpayer can appeal a tax assessment, including by filing a protest or lawsuit. It also discusses the importance of understanding the various rules and regulations that apply to these procedures.

7. The seventh part of the text discusses the various ways in which a taxpayer can obtain professional assistance, including by hiring a tax preparer or accountant. It also discusses the importance of understanding the various rules and regulations that apply to these professionals.

8. The eighth part of the text discusses the various ways in which a taxpayer can stay up-to-date on the latest tax laws and regulations, including by reading tax news and consulting with a tax professional. It also discusses the importance of understanding the various rules and regulations that apply to these sources of information.

9. The ninth part of the text discusses the various ways in which a taxpayer can ensure that they are complying with all applicable tax laws and regulations, including by keeping accurate records and consulting with a tax professional. It also discusses the importance of understanding the various rules and regulations that apply to these compliance measures.

10. The tenth part of the text discusses the various ways in which a taxpayer can avoid or minimize their tax liability, including by using various tax planning strategies. It also discusses the importance of understanding the various rules and regulations that apply to these strategies.

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<sup>2</sup> Quoted by Frazer (1910, 4, 50).

food. [Cf. Frazer, 1910, 4, 51]

The first of these is the fact that the word 'totem' is not a native word, but a term introduced by the Americans. It is a term which has been used in a very loose and indefinite manner, and it is not clear what it really means. The second is the fact that the word 'totem' is not used by the natives themselves, but only by the Americans. The third is the fact that the word 'totem' is not used by the natives in the same sense as it is used by the Americans.

Sumner and Tylor, who were the first to introduce the word 'totem' into English, both used it in a very loose and indefinite manner. Sumner used it to refer to the 'totem' of the Arunta, and Tylor used it to refer to the 'totem' of the Arunta. Both of them used it in a way which was not in accordance with the true meaning of totemism.

The principal characteristics of the Arunta totem are as follows:

1. The Arunta totem is a name which is used by the natives to refer to a particular animal or plant. It is not a name which is used by the natives to refer to a particular person or thing.

2. The Arunta totem is a name which is used by the natives to refer to a particular animal or plant. It is not a name which is used by the natives to refer to a particular person or thing.

3. The Arunta totem is a name which is used by the natives to refer to a particular animal or plant. It is not a name which is used by the natives to refer to a particular person or thing.

4. The Arunta totem is a name which is used by the natives to refer to a particular animal or plant. It is not a name which is used by the natives to refer to a particular person or thing.

Two factors seem to have led to the use of the word 'totem' by the Americans. The first is the fact that the word 'totem' is not a native word, but a term introduced by the Americans. The second is the fact that the word 'totem' is not used by the natives themselves, but only by the Americans.













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for thinking that it is far older,'

<sup>1</sup> Cf. the first essay in this work.





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<sup>4</sup> See the first essay in this work [p. 9]

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1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first group of people who are likely to be affected by the proposed project are the local residents who live in the vicinity of the project site. These residents may be affected by the project in a number of ways, including increased traffic, noise, and air pollution. It is important to identify these potential impacts and develop measures to mitigate them.

1. The first group of people who are likely to be affected by the proposed project are the local residents who live in the vicinity of the project site. These residents may be affected by the project in a number of ways, including increased traffic, noise, and air pollution. The project may also affect the local economy by creating jobs and increasing the demand for goods and services.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. The second step is to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing data sets.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable parts and determining the best approach to solve each part.

4. The fourth step is to implement the plan. This involves carrying out the tasks and activities that have been identified in the plan.

5. The fifth step is to evaluate the results. This involves comparing the actual outcomes with the expected outcomes and identifying any areas for improvement.

6. The sixth step is to communicate the findings. This involves sharing the results of the analysis with the relevant stakeholders and providing recommendations for action.

7. The seventh step is to monitor and review the process. This involves keeping track of the progress of the project and making adjustments as needed to ensure that the project is completed successfully.

8. The eighth step is to document the process. This involves creating a record of the steps taken and the results achieved, which can be used for future reference and learning.

9. The ninth step is to reflect on the experience. This involves thinking about what was learned from the project and how it can be applied to future projects.

10. The tenth step is to celebrate success. This involves recognizing the achievements of the team and celebrating the successful completion of the project.

1. *Chlorophyll a* (Chl *a*)

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

1. The first group of people who are not in the labor force are those who are not in the labor force because they are not in the labor force. This group is the largest group of people who are not in the labor force.

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*[Faint, illegible handwritten notes]*

*[Faint, illegible handwritten notes]*

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & -i \\ 0 & 1 \end{pmatrix}$

The first of these is the fact that the  
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[illegible]





puzzle to them

The first thing I noticed when I stepped  
 out of the car was a warm, sticky breeze.  
 It felt like a giant hand patting my head.  
 I took a deep breath and smelled  
 something I'd never smelled before.  
 It was a mix of fresh grass, warm earth,  
 and a hint of something sweet, like  
 a ripe apple. I looked around and  
 saw a vast, open field of tall, golden  
 wheat. In the distance, there were  
 rolling hills under a bright blue sky  
 with a few wispy clouds. I felt  
 a sense of peace and freedom I  
 had never felt before. I walked  
 through the wheat, feeling the grains  
 brush against my legs. The sun was  
 shining brightly, and I felt a warm  
 glow on my face. I had found a  
 place where I could be myself, where  
 I could breathe and feel alive.

[illegible]

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

displaced on to the animal.

<sup>1</sup> [Later Dr. M. Wobis of Tel-Aviv.]







I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

## (43)

15. to totemism.

I was a very poor student  
at work at home and at school.  
The first time I saw you I felt like  
I had found my friend.  
For a long time I have been thinking  
of you and your family.

[illegible]

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offerings were ...  
candles were the ...  
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[ibid., 993]

[illegible]

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<sup>1</sup> [I.e. that they sat at one table.]



hand which was a man and his name was his kinship. The  
 name of the hand which was his name. A kin was a group  
 of persons whose names were united together in what must  
 be called a phylum, that they were treated as parts of  
 one community. In a sense, the kin was a kinship system  
 do not say. The kin of M. N. has been speaking, naming the  
 man, they say, that kin has been said. In Hebrew the  
 phrase by which one says kinship is, I am your bone and  
 your flesh. It is kinship which is a kinship in a common  
 substance. It is the other nature that is not merely based on  
 the fact that a man is a part of his mother's totipotency, having  
 been born of her and having been reared by her milk, but  
 that it can be acquired and strengthened by food which a man  
 eats later and with which his body is renewed. If a man shared  
 a meal with his god he was expressing a conviction that they  
 were of one substance, and he would never share a meal with  
 one whom he regarded as a stranger. [ibid. 123-5]

The sacrificial meal, then, was a group of a least of kinship,  
 in accordance with the law that a kinship eat together. In  
 our own society the members of a family have their meals in  
 common, but the sacrificial meal belongs to a kinship, the fam-  
 ily. Kinship is an older thing than family life, and in the most  
 primitive societies known to us the family is a kind of members of  
 more than one kindred. The man married a woman of another  
 clan and the children inherited the mother's clan so that here  
 was an communion of kin between the man and the other mem-  
 bers of the family. In a family, such a kinship there was no com-  
 munion meal. If this day, savages eat apart and alone and the  
 religious food prohibitions of totemism then make it impossible  
 for them to eat in communion with their wives and children. [ibid.,  
 127-8]

Let us now turn to the sacrificial animal. As we have heard,  
 there is no gathering of a clan without an animal sacrifice, for  
 and this now becomes significant, any sacrifice of an animal  
 except upon these ceremonial occasions. Value game and the  
 milk of domestic animals might be consumed with it, but  
 game, religious sacrifices made it impossible to eat a domestic  
 animal for private purposes [ibid. 280-281]. There is no, for  
 the slightest doubt, says Robertson Smith, that the sacrifice of a

one clan.

[Ibid, 312, 313.]

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry must be clearly documented, including dates, amounts, and descriptions. This ensures transparency and allows for easy verification of the data.

In addition, it highlights the need for regular audits to identify any discrepancies or errors. By conducting thorough checks at intervals, potential issues can be caught early, preventing them from escalating into larger problems. This proactive approach is essential for maintaining the integrity of the financial system.

Furthermore, the document stresses the role of clear communication between all parties involved. Regular meetings and reports help to keep everyone informed about the current status and any changes that may arise. This collaborative effort is key to achieving the organization's goals and ensuring long-term success.

Finally, it concludes by reiterating the commitment to excellence and continuous improvement. By staying vigilant and adaptable, the organization can navigate challenges effectively and seize opportunities as they arise. The goal is to build a strong foundation of trust and reliability through meticulous record-keeping and open dialogue.









of religion.<sup>1</sup>





organization of the family

[illegible]

I am so glad to hear that you are all well and happy. I hope you are all enjoying the summer weather. I am well and hope to hear from you soon. Love, Mom

[illegible]

There is a difference between a man and a woman has been perceived for the tension of a difference was perceived as a difference in value perceived as a difference.

[illegible]

11. But we have to make sure that the  
 system is not too complicated. We have to  
 make sure that the system is not too complicated.

not sharply distinguished from totemism. But we must not overlook the fact that it was in the main with the impulses that led to patrilateral descent by the male line that afterwards the social structure was being built up which were the basis of the whole transformation. It was the fact that the male line had a preponderant influence on the social organization that was expressed in the sanctification of the male line and the emphasis upon the solidarity of a group with the same male line. The significance of the male line in another's eyes, the brothers were declaring that none of them must be treated by another as their father was treated by them all jointly. At the same time, by the prohibition of a repetition of the incestuous relations, the male line was being preserved against being broken up. It was not until long afterwards that the prohibition ceased to be confined to members of the clan and was extended to the whole tribe. It is what I call 'no murder'. The prohibition of incest was repeated in the first instance by the fraternal group, whose existence was assured by the blood tie. Society was now being built on a group basis in the common crime. It is in this sense that I regard the remorse attaching to a crime as a social phenomenon, a social basis for the exigencies of the society and arising on the impulse demanded by the sense of guilt.

The prohibition of incest is a contradiction to the more recent view that the incest prohibition is in agreement with the earlier requirements to assure that totemism and exogamy were intimately connected and had a simultaneous origin.

# (6)

A great number of powerful motives restrain me from any attempt at following the further development of religions from their origin in totemism to their condition to-day. I will only touch upon two threads whose course I can trace with especial clarity as they run through the pattern: the theme of the totemic sacrifice and the relation of son to father.<sup>1</sup>

<sup>1</sup> Cf. the discussion by C. G. Jung (1922), which is governed by views differing in certain respects from mine.







memorated.

OWN NATURE

generation of

















would seem to be preferable,

words

Erwirb es, um es zu besitzen.<sup>1</sup>

[*father, acquire it to make it thine.*"]





I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I always find time to think of my friends. I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I always find time to think of my friends.

*ethical* reality and are punishing themselves for impulses which were merely *felt*. *Historical* reality has a share in the matter as well. In their childhood they had these evil impulses pure and simple, and turned them into acts so far as the impotence of childhood allowed. Each of these excessively virtuous individuals passed through an evil period in his infancy—a phase of perversion which was the forerunner and precondition of the later period of excessive morality. The analogy between primitive men and neurotics will therefore be far more fully established if we suppose that in the former instance, too, psychological reality—as to the form taken by which we are in no doubt—coincided at the beginning with factual reality—that primitive men actually *did* what all the evidence shows that they intended to do.

Nor must we let ourselves be influenced too far in our judgement of primitive men by the analogy of neurotics. There are distinctions, too, which must be borne in mind. It is no doubt true that the sharp contrast that *we* make between thinking and doing is absent in both of them. But neurotics are above all *inhibited* in their actions: with them the thought is a complete substitute for the deed. Primitive men, on the other hand, are *uninhibited*—though passes directly into action. With them it is rather the deed that is a substitute for the thought. And that is why, without laying claim to any finality of judgement, I think that in the case before us it may safely be assumed that 'in the beginning was the Deed'.<sup>1</sup>

<sup>1</sup> [ *Im Anfang war die Tat* 'Goethe Faust Part I, Scene 3'. Freud's line of thought in this essay was taken up and carried further by him in his *Group Psychology* (1921) Chapter X, later still in *The Future of an Illusion* (1927) particularly in Chapter IV, and finally in his *Moses and Monotheism* (1939a) ]



THE CLAIMS OF PSYCHO-ANALYSIS  
TO SCIENTIFIC INTEREST  
(1913)

## DAS INTERESSE AN DER PSYCHOANALYSE

### (a) GERMAN EDITIONS.

- 1913 *Scientia*, 14 31 and 32 240-50 and 359-84.  
1924 *G.S.*, 4, 313-43.  
1943 *G.W.*, 8, 390-420.

### (b) ENGLISH TRANSLATION

'The Claims of Psycho-Analysis to Scientific Interest'

The present translation, by James Strachey, now appears for the first time and, so far as is known, is the first to be published in English.

This paper was written by Freud at the express request of the Editor of *Scientia*, the well-known Italian scientific periodical. The precise dates of its publication were probably September and November, 1913. It is the only at all comprehensive account that he has given of the non-medical applications of psycho-analysis.

THE CLAIMS OF PSYCHOANALYSIS  
TO SCIENTIFIC INTEREST

## PART I

THE PSYCHOLOGICAL INTERESTS  
OF PSYCHOANALYSIS

PSYCHOANALYSIS was first introduced into the United States by a number of certain French psychoanalysts who were in contact with Freud, and logical to suppose that they would have been able to describe the essential features of the psychoanalytic process and its cathartic procedure and to transmit the technique to others as it was and Pierre Janet.

We may give as an example of a theory that is a new entry in the psychiatric literature that of the "autism" of children as well as behaviorists. The word "autism" is a new word, a new idea and a new theory. It is a new word because it is a new word in the language of psychology and is a new word in the language of the general public. It is a new idea because it is a new idea in the history of psychology and is a new idea in the history of the general public. It is a new theory because it is a new theory in the history of psychology and is a new theory in the history of the general public. The word "autism" is a new word, a new idea and a new theory. It is a new word because it is a new word in the language of psychology and is a new word in the language of the general public. It is a new idea because it is a new idea in the history of psychology and is a new idea in the history of the general public. It is a new theory because it is a new theory in the history of psychology and is a new theory in the history of the general public.

This means that I am not a psychologist and view psychology as  
 ever justly meriting the label of "borderline" and "disreputable"  
 concerned in the widest and deepest sense. A "borderline" must  
 seem particularly pertinent in labeling it as a "border" between  
 psychiatry and neurophysiology, even if I know there, in the  
 method and results both is postulated and a fact exists.  
 Nevertheless I regard the experiment as a legitimate one,  
 it is because psychosomatic is an area which is of interest  
 to others than psychiatrists. It is a field, in various other  
 spheres of knowledge and research, unexplored relations between  
 them and the subjectivity of mental life.

1. *John the Baptist* was a prophet who lived in the desert and preached about Jesus.

As the United States is a young nation, it is not yet settled whether it will be a democracy or a republic. It is a question which will be decided by the people.

The first step in the formation of a nation is the selection of a site. The site should be healthy, fertile, and well situated for commerce. The second step is the selection of a form of government. The third step is the selection of a language. The fourth step is the selection of a religion. The fifth step is the selection of a system of laws. The sixth step is the selection of a system of education. The seventh step is the selection of a system of justice. The eighth step is the selection of a system of industry. The ninth step is the selection of a system of agriculture. The tenth step is the selection of a system of commerce. The eleventh step is the selection of a system of transportation. The twelfth step is the selection of a system of communication. The thirteenth step is the selection of a system of defense. The fourteenth step is the selection of a system of foreign relations. The fifteenth step is the selection of a system of internal security. The sixteenth step is the selection of a system of public health. The seventeenth step is the selection of a system of public works. The eighteenth step is the selection of a system of public education. The nineteenth step is the selection of a system of public justice. The twentieth step is the selection of a system of public industry. The twenty-first step is the selection of a system of public agriculture. The twenty-second step is the selection of a system of public commerce. The twenty-third step is the selection of a system of public transportation. The twenty-fourth step is the selection of a system of public communication. The twenty-fifth step is the selection of a system of public defense. The twenty-sixth step is the selection of a system of public foreign relations. The twenty-seventh step is the selection of a system of public internal security. The twenty-eighth step is the selection of a system of public health. The twenty-ninth step is the selection of a system of public works. The thirtieth step is the selection of a system of public education. The thirty-first step is the selection of a system of public justice. The thirty-second step is the selection of a system of public industry. The thirty-third step is the selection of a system of public agriculture. The thirty-fourth step is the selection of a system of public commerce. The thirty-fifth step is the selection of a system of public transportation. The thirty-sixth step is the selection of a system of public communication. The thirty-seventh step is the selection of a system of public defense. The thirty-eighth step is the selection of a system of public foreign relations. The thirty-ninth step is the selection of a system of public internal security. The fortieth step is the selection of a system of public health. The forty-first step is the selection of a system of public works. The forty-second step is the selection of a system of public education. The forty-third step is the selection of a system of public justice. The forty-fourth step is the selection of a system of public industry. The forty-fifth step is the selection of a system of public agriculture. The forty-sixth step is the selection of a system of public commerce. The forty-seventh step is the selection of a system of public transportation. The forty-eighth step is the selection of a system of public communication. The forty-ninth step is the selection of a system of public defense. The fiftieth step is the selection of a system of public foreign relations.

The history of the United States is a story of the growth of a young nation. It is a story of the struggles of the people to establish a free and democratic government. It is a story of the triumphs of the people over adversity. It is a story of the progress of the people towards a better future.

The history of the United States is a story of the growth of a young nation. It is a story of the struggles of the people to establish a free and democratic government. It is a story of the triumphs of the people over adversity. It is a story of the progress of the people towards a better future.



[illegible]

| Time          | Location | Activity | Remarks |
|---------------|----------|----------|---------|
| 11:45 - 12:00 | ...      | ...      | ...     |
| 12:00 - 12:15 | ...      | ...      | ...     |



even normal people are far more than is usually realized by most of us. But what I have observed of the number of occurrences that can be found in a subject is considerably diminished. It is almost a coincidence to be able to exclude the line of inquiry from making the case even if the subject often turns out to be a very poor subject indeed. But what is more surprising than any reason is a feeling that we should otherwise have another, namely to have revealed for a while the particular kind of subject who is the subject with its being nearly a model by him. I am sure that between a character as well as a field, the subject is a person who in practice is often hard to find. He may even be a field, as when looked at from a different point of view.

The explanation of paralytic sleep is therefore a vast one to the man with whom they can be said to be a dream, even in normal people. But the purpose of this study is to explain them as far as possible in terms of the physical and chemical changes made by the sleeping brain, the processes of normal men as well. What I have in mind is the "paralytic dream" which begins the morning and which begins the evening with either a waking which was to be a dream or a sleep which explained itself as purely somatic phenomena without meaning or significance and regarded itself as the result of a mere an organic change in a state of sleep to produce a state which partially awakens it. For the physical changes the cause of dreams, and that of paralytic sleep, having no meaning and purpose and having a place in the so-called mental life and then being either strange, new, and different and a mystery. On this view somatic stimuli merely play the part of material that is worked over in the course of the construction of the dream. There is no hard way to make between these two views of dreams. What argues against the psychobiological without it is its truthfulness and what may be argued in favour of the psychobiological one is the fact that it has translated and given a meaning to thousands of dreams and caused them to throw light on the intricate details of the human mind.

I devoted a volume, published in 1901, to the important subject of dream interpretation and have had the satisfaction of seeing the theories put forward in it confirmed and amplified by

analysis to psychology.

for normal psychology





[illegible]

In answer to the question whether it was possible to have a more complete and thorough investigation of the situation in the country, the Commission stated that it was not possible to have a more complete and thorough investigation of the situation in the country, as the Commission had already conducted a thorough investigation of the situation in the country.





half of the problems of psychiatry. It would nevertheless be a serious mistake to suppose that analysis favours or aims at a *purely* psychological view of mental disorders. It cannot overlook the fact that the other half of the problems of psychiatry are concerned with the influence of organic factors (whether mechanical, toxic or infective, on the mental apparatus. Even in the case of the mildest of these disorders, the neuroses, it makes no claim that their origin is purely psychogenic but traces their aetiology to the influence upon mental life of an unquestionably organic factor to which I shall refer later [p. 181].

The number of detailed psycho-analytic findings which cannot fail to be of importance for general psychology is too great for me to enumerate them here. I will only mention two other points: psycho-analysis unhesitatingly ascribes the primacy in mental life to affective processes, and it reveals an unexpected amount of affective disturbance and blinding of the intellect in normal, no less than in sick people.



[illegible]

If we settle that the meaning of a dream is not a single and primary vision, images and the words we use to describe it are even more so, it is fair to conclude that a dream is a variety of meaning rather than a single one. In the case of the variety of dreams in connection with a single act, the dreamer's state of mind and physical condition are factors as important as the act itself. In both cases there are several, rather than one, meanings which are to be interpreted and read as the dream may wish to be. A dream designed to serve as a message is not a message at all, but the meaning of the message. The dreamer's state of mind and physical condition and dreams itself as a part of these are the system of which we are not to forget. So, to dream is not to say what it is, but to say what it is in the context of the dreamer's state of mind and physical condition. It is the meaning of the meaning of the dream, and it is the dreamer's state of mind and physical condition which is the dreamer's state of mind and physical condition. In fact the process of dreams are entirely good and of the same kind and knowledge without a judgment of good or evil, but the problem is that of the dreamer's state of mind and physical condition.

The language of dreams may be viewed upon as the method by which unconscious is mental activity expresses itself. But the unconscious speaks more than one language. According to the different part of a mind, speaking various languages, among the various forms of dreams we find regularities and differences in the way in which unconscious mental activity are expressed. When the gesture language of behavior agrees in the whole with the picture language of dreams and visions, etc., the



[illegible][illegible]

## THE H. J. W. &amp; COMPANY, INC. - PSYCHO-ANALYSIS

It has not been the fate of any of our people, registered as voters, to be sent to the front with the rest of the conscripts, and those who are conscripted in the old manner have not been sent to the front, because a new method of conscription has been adopted. In the past, the conscription was based on the



scarcely ever achieved with ideal perfection and therefore always leave behind profound and often a retrogressive illness in the form of illness.

Instinctive sexuality exhibits two other characteristics which are of importance from a biological point of view. It tends to be put together from a number of different instincts which seem to be attached to sexual activity and the body organs themselves and part of which express itself in the biological activity of the organism. It tends to be an aim as a function and just as in later life when a sexual instinct merely functions as a sexual organ but in which the body organs are very far from merely the genital but many other parts of the body which are the seat of sexual excitation and react to a sexual aim just as with sexual pleasure. The fact is, however, that the second characteristic of the instinctive sexuality is that it is not with it is attached to the sex, preservation and reproduction and excretion and in a probability of more or less and sensory activity.

If we examine sexual instinctive with the help of psychoanalysis and consider the mind function in the light of the knowledge that we have we observe a sexual instinct merely a function in terms of the processes of sexual activity in a part with digestion, respiration etc. It is a mere function, independent, which stands in contrast to the other functions and activities and usually functions in a way with the rest of a personality after a complicated course through the stages of the reproduction of nature is reached. Cases of the sexual instinctive conservative in which the interests of the sexual instinctive seem actually to be presented by the group of nervous diseases. For the final formula which psychoanalysis has arrived at on the nature of the nervous runs thus: The primary conflict which leads to neurones is one between the sexual instinct and those which maintain the ego. The neurones represent a more or less partial overpowering of the ego by sexuality after the ego's attempts at suppressing sexuality have failed.

We have found it necessary to limit and from biological considerations during our psychoanalytic work and to refrain from using them for heuristic purposes, so that we may not be





[illegible][illegible]

Some of the factors which have been studied in the literature in this investigation of the effects of L-tryptophan have been postulated to be important. What is then a really better way of measuring the extracellularly important  $5\text{-HT}$  in the CNS? The  $5\text{-HT}$  response of a single animal is a very variable estimate of the whole course of the response, and is not a good index of the psychological state of the whole group. It is therefore important that the impressions that are not remembered over years. Psychoanalysis has been a very useful tool in a study of intelligence. The character of these earliest experiences in the earliest possible way in the case of severe  $5\text{-HT}$  deficiency. The  $5\text{-HT}$  deficiency is not true. The many studies in the literature of  $5\text{-HT}$  deficiency are very poor and in the literature of  $5\text{-HT}$  deficiency. The  $5\text{-HT}$  deficiency is the whole of the picture by the consideration that an  $5\text{-HT}$  deficiency is not a deficiency and does not occur only by itself but also corresponds to the first activity of the state of  $5\text{-HT}$  deficiency. The  $5\text{-HT}$  deficiency



[illegible]

In the last paragraph we have seen how the analysis of the views derived from dreams is primarily of a technical imagination rather than a philosophical one. The problem is to interpret such people, and to do so better than we are now doing. It has been suggested that the method of the psychoanalyst is that that meaning is revealed by the unconscious associations. The study made by Jung and others of the unconscious has given us the necessary evidence to enable us to guess the intention of the person that has given us the dream or visions. But in a number of instances the unconscious reveals the hidden pattern which have led to the mythological in the original meaning of myths. It cannot be expected that we are to be content with this as the reason why a myth is an explanation of natural phenomena. It is a way of giving to our observations and urges which have become unconscious. It looks for that impulse in the same person as we expect to be same emotional trends which it has developed at the base of dreams and symptoms.

A similar application of the present view of the mind and its findings has enabled psychologists to begin to understand the origins of our greatest social institutions, such as marriage, justice, and property.<sup>1</sup> By examining the present or possible logical situation which were able to give rise to the motive for creations of this kind, it has been in a position to reveal certain attempts at an explanation that were based on the suggestion of a psychology and to replace them by a more penetrating insight.

Psychoanalysis has established an intimate connection between these psychical achievements of individuals on the one hand and practices on the other by postulating one and the

<sup>1</sup> Cf. Abraham, Rank and Jung.

It is more than a step in that direction we have seen and found (1912-13).



1. The first part of the document discusses the importance of maintaining accurate records of all transactions.  
 2. It also mentions the need for regular audits to ensure compliance with financial regulations.  
 3. Furthermore, it highlights the role of technology in streamlining accounting processes.  
 4. Finally, it emphasizes the importance of transparency and accountability in financial reporting.

1. [out] - the first five years of the 1990s

I have been thinking about the  
possibility of a direct appeal to the  
public in the case of a national emergency  
and the possibility of a direct appeal to the  
public in the case of a national emergency  
with the result that the public would be  
able to express its opinion on the matter.  
The answer is that it is not possible to  
appeal to the public in the same way as  
before for the public is not the same as  
the public was in the past. But it is  
possible to appeal to the public in a new  
way which would be different from the  
past. It is possible to appeal to the  
public with a human appeal. It is possible  
to appeal to the public in a new way  
which would be different from the  
past. It is possible to appeal to the  
public in a new way which would be  
different from the past. It is possible  
to appeal to the public in a new way  
which would be different from the past.

from the rear most of the post in a line across and  
a rear division for guard duty was left with the whole of  
a division on the river and another for the purpose of the

\* Cf. Radk (1997).

[illegible]





means never has the effect of a kind of these instincts being extinguished or brought under control. It leads to repression, which establishes a predisposition to later nervous illness. Psycho-analysis has frequent opportunities of observing the part played by impotence and misdirected sexual impulses in the production of neuroses. For the price, in loss of efficiency and of capacity for enjoyment, which has to be paid for the normalcy upon which the educator insists. And psycho-analysis can also show what pre-formational contributions to the formation of character are made by these social and perverse instincts in the child if they are not subjected to repression, or are diverted from their original aims to more valuable ones by the process known as sublimation. Our highest virtues have grown up, as reason formations and sublimations, out of our worst dispositions. Education should scrupulously refrain from burying these precious springs of action and should restrict itself to encouraging the processes by which these energies are led along safe paths. Whatever we can expect in the way of prophylaxis against neurosis in the individual lies in the hands of a psycho-analytically enlightened education.

It has not been my aim in my present paper to lay before a scientifically orientated public an account of the compass and content of psycho-analysis or of its hypotheses, problems and findings. My purpose will have been fulfilled if I have made clear the many spheres of knowledge in which psycho-analysis is of interest and the numerous links which it has begun to forge between them.



OBSERVATIONS AND EXAMPLES  
FROM ANALYTIC PRACTICE  
(1913)

# ERFAHRUNGEN UND BEISPIELE AUS DER ANALYTISCHEN PRAXIS

## (a) GERMAN EDITIONS

- 1913 *Int. Z. Psychoanal.*, 1-4, 377-82 Nos. 1, 2, 3, 4, 9, 10, 13, 5, 14, 20, 21 and 22 by Freud,  
1928 *G.S.*, 11, 30. 3 (Introduction and Nos. 13, 15, 19 and 22.)  
1931 *Neurosenlehre und Technik*, 406-8 (Introduction and Nos. 13, 15, 19 and 22.)  
1946 *G.W.*, 10, 40-2 (Introduction and Nos. 13, 15, 19 and 22.)  
Nos. 1, 2, 3, 9, 10, 19 and 20 were included in *Die Traumdeutung* from the 4th edition, 1914, onwards.

## (b) ENGLISH TRANSLATION

### 'Observations and Examples from Analytic Practice'

The present translation, by James Strachey, now appears for the first time and is the first complete one to be published.

On its first appearance in the *Zeitschrift* this comprised twenty-two short items. Of these twelve were by Freud, nine by Ferenczi and one by Tausk. There was also an introduction, the authorship of which was not stated, but which was presumably by Freud since it was included in the *Gesammelte Schriften*. (Cf. also the footnote on p. 193.) Seven of Freud's items were later included in the 4th and subsequent editions of *Die Traumdeutung* (in a slightly modified form). The introduction and four of Freud's items were reprinted in *G.S.* and *G.W.* One of these, however, was in fact among those included in *Die Traumdeutung*. This left two items, nos. 4 and 21, which have never been reprinted in German. The whole of Freud's share in the original paper is here translated in full. It has seemed simplest to retain the original numbering of the items, it will be understood that the absent numbers refer to the contributions of Ferenczi and Tausk.

# OBSERVATIONS AND EXAMPLES FROM ANALYTIC PRACTICE

The first of these is the case of a function  $f(x)$  which is continuous on the interval  $[a, b]$  and has a finite limit at the endpoints  $a$  and  $b$ . In this case the function is bounded and the integral  $\int_a^b f(x) dx$  exists. The second case is when the function has a jump discontinuity at one or more points in the interval. In this case the integral still exists, but the function is not bounded. The third case is when the function has an infinite discontinuity at one or more points in the interval. In this case the integral does not exist.

The first of these cases is the most common, and the second and third cases are less common. The first case is the case of a function which is continuous on the interval  $[a, b]$  and has a finite limit at the endpoints  $a$  and  $b$ . In this case the function is bounded and the integral  $\int_a^b f(x) dx$  exists. The second case is when the function has a jump discontinuity at one or more points in the interval. In this case the integral still exists, but the function is not bounded. The third case is when the function has an infinite discontinuity at one or more points in the interval. In this case the integral does not exist.

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p. 191, 192.]

published and made generally known without waiting to be worked over from a more generalized point of view.

Under the heading which is here introduced space will be offered for material of this kind. Communications should be kept as concise as possible. The different items are arranged in no particular order.<sup>1</sup>

## (1)

## DREAM WITH AN UNRECOGNIZED PRECIPITATING CAUSE

A good sleeper woke one morning at a summer resort in the Tyrol, knowing that he had had a dream that the Pope was dead. He could think of no explanation of it. During the morning of the same day his wife said to him: "Did you hear the dream? I notice the bells made early this morning." He had not heard it but had evidently dreamt about it. The interpretation which his dream gave of the bells was his revenge on the pious Tyrolese. According to the newspapers the Pope was slightly indisposed at that time.<sup>2</sup>

## (2)

## THE TIME OF DAY IN DREAMS

This very often stands for the age of the dreamer at some particular period in his childhood. In one dream a quarter past five in the morning meant the age of five years and three months, which was significant, since that was the dreamer's age at the time of the birth of his younger brother. Many similar examples.<sup>3</sup>

<sup>1</sup> [A further statement of observations under the same heading published a year later *Int. Z. Psychoanal.* 2, 914-977 included one contribution by Freud: "A Great Achievement" in a Dream. This was partly incorporated into Chapter VI E of *The Interpretation of Dreams*, and will be found in full in *Standard Ed.* 5, 412-13. A third and last statement published in 1935 contained nothing of Freud's.]

<sup>2</sup> A longer version of this dream will be found in Chapter V C, of *The Interpretation of Dreams* (*Standard Ed.* 4, 232.)

<sup>3</sup> This and the next item are included with some verbal differences, in Chapter VI E of *The Interpretation of Dreams* (*Standard Ed.* 5, 409.)

## (3)

## REPRESENTATION OF AGES IN DREAMS

A woman dreamt that she was walking with two little girls whose ages differed by fifteen months. She was unable to recall any family of her acquaintance to whom this would apply. It occurred to her that both the children represented herself and that the dream was reminding her that the two traumatic events of her childhood were separated from each other by fifteen months (3½ and 4½).

## (4)

## POSITION WHEN WAKING FROM A DREAM

A woman dreamt that she was lying on her back and pressing the soles of her feet against those of another woman. The analysis made it seem probable that she was thinking of scenes of romping which she had substituted for the memory of an observation of sexual intercourse. When she woke up she noticed that, on the contrary, she had been lying on her stomach with her arms crossed, and had thus been imitating the position of a man and his embrace.

## (9)

## TWO ROOMS AND ONE ROOM

He had a dream in which he saw two familiar rooms which had been made into one.

Nothing factual. The dream pointed to the female genitals and the anus, which, as a child, he had regarded as one area, the 'bottom' (in accordance with the infantile 'cloaca theory'), while he now knows that there are two separate cavities and orifices. A reversed representation.

\* [This and the next item are included in Chapter VI E of *The Interpretation of Dreams*. Standard Ed. 5, 354-6.]

10

## OVERCOAT AS SYMBOL

$$\left( \begin{array}{c} 1 \\ 4 \end{array} \right)$$

### DISORACED FEET (SHOES)

{ 15 }

### SELF-CRITICISM BY NEUROTICS

a low opinion of himself, and so on. As in the case of self-reproaches, it is often possible to explain it by supposing that he is identifying himself with someone else. But in one patient the attendant circumstances during the session precluded another explanation of behaviour of this kind. A young lady, who was well-endowed with gifts, etc., was once trying to indicate by this that she had great physical beauty, and was concealing this boast behind her self-doubt. Nor was a reference to the harmful effects of masturbation—a reference which is to be expected in all such cases—absent in this one.

## (19)

## CONSIDERATIONS OF REPRESENTABILITY

A man dreamt that he was putting a woman out from behind a bed, i.e. he was giving her preference. He, an officer, was sitting at a table opposite the Emperor, i.e. he was putting himself in opposition to the Emperor, his father. In both these cases the dreamer himself gave the translation.

## (20)

## DREAMS ABOUT DEAD PEOPLE

If someone dreams of talking to dead people or associating with them, and so on, this often is the meaning of his own death. But if he remembers in his dream that the person in question is dead, the dreamer is repudiating the fact that it signifies his own death.\*

## (21)

## FRAGMENTARY DREAMS

These often contain only the symbols relating to the subject of the dream. For instance, here is a dream that occurred in

\* The point depends on a similarity between the German word for 'pulling out', 'herausziehen' and 'giving preference', 'vorziehen'.

\* [These two examples are discussed in Chapter VI F of *The Interpretation of Dreams*, Standard Ed., 5, 400.]

\* [This point is discussed in Chapter VI G of *The Interpretation of Dreams*, Standard Ed., 5, 491.]





FAUSSE RECONNAISSANCE  
'DÉJÀ RACONTÉ  
IN PSYCHO-ANALYTIC TREATMENT  
(1914)

# ÜBER FAUSSE RECONNAISSANCE D'UN RACONTÉ WAHREND DER PSYCHOANALYTISCHEN ARBEIT

## (a) GERMAN EDITIONS.

- 1914 *Int. Z. Psychoanal.*, 2 (1), 1-5  
1918 *S.A.S.V.* 4, 14-15, 322-23.  
1924 *Technik und Metapsychol.*, 76-83  
925 *G.S.*, 6, 76-83  
1931 *Neurosenlehre und Technik*, 322-9  
946 *J. W.*, 10, 116-23.

## (b) ENGLISH TRANSLATION

*False Recognition of a Story*  
*Psycho-Analytic Treatment.*

*J. A. C. P.*, 2, 534-5. Tr. James Strachey

The present translation is a modified version of the one published in 1924



[illegible]

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

[illegible]

I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you a great deal lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

\_\_\_\_\_



locality

which was never carried out

already

we were

near the end of Section VII]

entirely uninjured.

recollection before?

perceptions.

hood at my disposal,

near the bottom of the hill.





reading your book, that I begin to have a suspicion of a simple and satisfying answer to the conundrum.<sup>1</sup>

There is another kind of *fausse reconnaissance* which not infrequently makes its appearance at the close of a treatment, much to the physician's satisfaction. After he has succeeded in forcing the repressed event (whether it was of a real or of a psychological nature, upon the patient's acceptance in the teeth of all resistances, and has succeeded, as it were, in rehabilitating it, the patient may say '*Now I feel as though I had known it all the time*'. With this the work of the analysis has been completed.<sup>2</sup>

<sup>1</sup> [A short mention of a special case of *déjà vu* in dreams, with a different explanation, will be found in Chapter VI E of *The Interpretation of Dreams* (Standard Ed., 5, 399).]



THE MOSES OF MICHELANGELO  
(.914)

## DER MOSES DES MICHELANGELO

### (a) GERMAN EDITIONS:

- 1914 *Imago*, 3 (1), 15-36.  
1924 *G.S.*, 10, 257-86.  
1924 *Dichtung und Kunst*, 29-58.  
1946 *G.W.*, 10, 172-201.  
  
1927 'Nachtrag zur Arbeit über den Moses des Michelangelo',  
*Imago*, 13 (4), 552-3.  
1928 *G.S.*, 11, 409-10.  
1948 *G.W.*, 14, 921-2.

### (b) ENGLISH TRANSLATION

#### 'The Moses of Michelangelo'

- 1925 *C.P.*, 4, 37-87 [Tr. Alex Strachey],  
  
1951 'Postscript to my Paper on the Moses of Michelangelo',  
*Int. J. Psycho-Anal.*, 32, 94 [Tr. Alex Strachey].

The present translation is a corrected version of those published in 1925 and 1951.

Freud's interest in Michelangelo's statue was of old standing. He went to see it on the fourth day of his very first visit to Rome in September, 1901, as well as on many later occasions. He was already planning the present paper in 1912, but it was not written until the autumn of 1913. An account of his long hesitations over its publication and of his final decision to have it printed anonymously will be found in the second volume of Dr. Ernest Jones's biography of Freud. The paper appeared in *Imago* as 'by \*\*\*', and the disguise was not lifted until 1924.





1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them.

2. The second part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them.

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9. The ninth part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them.

10. The tenth part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them.

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But why did I say this? I was not saying that I was not the  
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between the years 1512 and 1516.

\* Thode (1998).

$$\begin{aligned} \Delta G &= \Delta G^\circ + RT \ln Q \\ &= \Delta G^\circ + RT \ln \frac{P_{\text{H}_2} P_{\text{CO}_2}}{P_{\text{H}_2\text{O}} P_{\text{CO}}} \\ &= \Delta G^\circ + RT \ln \frac{(1.0 \text{ atm}) (1.0 \text{ atm})}{(1.0 \text{ atm}) (1.0 \text{ atm})} \end{aligned}$$



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103

There is an ancient saying, "The man who  
wielded power once will never let go." And we  
are astonished to find that this is a very old  
saying, for it is found in the Bible and in the  
corruption of the Hebrew text of the Bible, and in  
the head.

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At the request of the author, a new system was developed for the FBI. This system was designed to be a simple, practical, and efficient method of recording and reporting the results of the investigation of a particular case. It was designed to be a simple, practical, and efficient method of recording and reporting the results of the investigation of a particular case. It was designed to be a simple, practical, and efficient method of recording and reporting the results of the investigation of a particular case.

<sup>1</sup> Quoted by Thode, *ibid.*, 197.



1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

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1. The first line of the document is a header containing the text "THE UNIVERSITY OF CHICAGO".  
 2. The second line of the document is a header containing the text "DEPARTMENT OF CHEMISTRY".  
 3. The third line of the document is a header containing the text "RESEARCH REPORT".  
 4. The fourth line of the document is a header containing the text "NO. 1000".  
 5. The fifth line of the document is a header containing the text "PUBLISHED BY THE UNIVERSITY OF CHICAGO PRESS".  
 6. The sixth line of the document is a header containing the text "CHICAGO, ILLINOIS, U.S.A.".

*[Faint, illegible text]*

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

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2. The second line of the document is a header containing the text "THE UNIVERSITY OF CHICAGO" followed by a large right curly bracket "}".

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THE UNIVERSITY OF CHICAGO

1. The first part of the document is a list of names and their corresponding addresses. The names are listed in the first column, and the addresses are listed in the second column. The names are: John Doe, Jane Smith, and Bob Johnson. The addresses are: 123 Main St, 456 Elm St, and 789 Oak St.

W. H. C. 100

$\frac{d}{dt} \left( \frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

and leapt to his feet.

[illegible]

$\frac{d}{dt} \left( \frac{1}{\rho} \right) = - \frac{1}{\rho^2} \frac{d\rho}{dt}$

$\mathbb{P}_X = \mathbb{P}_{X_1} \times \mathbb{P}_{X_2} \times \mathbb{P}_{X_3} \times \mathbb{P}_{X_4} \times \mathbb{P}_{X_5} \times \mathbb{P}_{X_6} \times \mathbb{P}_{X_7} \times \mathbb{P}_{X_8} \times \mathbb{P}_{X_9} \times \mathbb{P}_{X_{10}}$

[illegible]

2. *Wiederholung* (Repetition) – Wiederholung von Worten oder Sätzen, um einen Punkt zu betonen oder eine emotionale Reaktion hervorzurufen.

*[Faint handwritten notes or bleed-through from the reverse side of the page.]*

$\frac{1}{x^2} = x^{-2}$

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions.  
 2. It emphasizes the need for transparency and accountability in financial reporting.  
 3. The second section outlines the various methods used to collect and analyze data.  
 4. This includes both qualitative and quantitative approaches to ensure comprehensive results.  
 5. The third part details the challenges faced during the research process and how they were overcome.  
 6. Finally, the conclusion summarizes the key findings and their implications for future studies.

[illegible]

The first part of the document discusses the importance of maintaining accurate records of all transactions, both incoming and outgoing. It emphasizes that this practice is essential for ensuring transparency and accountability in financial management.

In addition, it highlights the need for regular audits to verify the accuracy of the recorded information. This process helps identify any discrepancies or errors early on, allowing them to be corrected before they become significant issues.

Furthermore, the document stresses the value of clear communication between all parties involved in the financial process. By keeping everyone informed about the current status and any changes, potential misunderstandings can be avoided.

Finally, it concludes by stating that adhering to these principles will lead to more effective financial control and overall success in the organization's operations.

I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you. I have been thinking of you very much lately, and wondering how you are getting on. I hope you are well and happy. I have been very busy lately, but I have managed to find some time to write to you.

[illegible]









LIBERTY OF MR. LANCELOT'S VOICES

[illegible][illegible]

I have no doubt that he is a very low  
yet able man. I wish to know more about his



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If we look at the drawing in Fig. 4 we shall see that the Tables present one or two notable features hitherto not deemed worthy of remark. It has been said that the right hand rests upon the Tables or again that it supports them. And we can see at once that the two apposed, rectangular tablets stand on one corner. If we look closer we shall notice that the lower edge is a different shape from the upper one, which is obliquely inclined forward



FIG. 1

FIG. 2

The upper edge is straight, whereas the lower one has a protuberance like a horn on the part nearest to us, and the Tables touch the stone seat precisely with this protuberance. What can be the meaning of this detail? It can hardly be doubted that this projection is meant to mark the actual top side of the Tablets, as regards the writing. It is only the top edge of rectangular tablets of this kind that is curved or notched. Thus

<sup>1</sup> Which, by the way, is quite incorrectly reproduced in a large plaster cast in the collection of the Vienna Academy of Fine Arts.

we see that the Tables are ups de-down. This is a singular way to treat such sacred objects. They are stood on their heads and practically balanced on one corner. What consideration of form could have led Michelangelo to put them in such a position? Or was this detail as well of no importance to the artist?

We begin to suspect that the Tables too have arrived at their present position as the result of a previous movement,



FIG. 3



FIG. 4

that this movement was a consequence of the change of place of the right hand that we have postulated, and in its turn compelled that hand to make its subsequent retreat. The movements of the hand and of the Tables can be co-ordinated in this way: at first the figure of Moses, while it was still sitting quietly, carried the Tables perpendicularly under its right arm. Its right hand grasped their lower edge and found a hold in the projection on their front part. The fact that this made them easier to carry sufficiently accounts for the upside-down position in which the Tables were held. Then came the moment

The first thing I noticed when I stepped out of the car was the cold. It was a sharp, biting cold that seemed to penetrate my coat. I shivered as I walked towards the entrance of the building. The air was thick with the scent of old wood and the faint, distant smell of coffee. I had heard that the office was old, but I didn't realize how old it would be. The building was a grand, multi-story structure with a facade of dark stone and ornate carvings. The entrance was a large, arched doorway with a heavy wooden door. I pushed the door open and stepped inside. The interior was dimly lit, with the light coming from a few small lamps. The walls were covered in dark wood paneling, and the floor was made of polished stone tiles. I walked down a long, narrow hallway. The walls were lined with bookshelves filled with old books. The air was still and quiet, with only the sound of my footsteps echoing. I reached the end of the hallway and turned right. I saw a large, open room with a high ceiling. The room was filled with people. They were sitting at long tables, some working on papers, some talking. The room was warm and lively, a stark contrast to the cold hallway. I walked towards the center of the room. A man in a suit and tie approached me. He had a friendly smile and a warm handshake. He introduced himself as Mr. Smith. He told me that I was in the right place and that I would be working with a team of people who were very talented. He then showed me to a desk. The desk was a large, wooden desk with a comfortable chair. I sat down and looked at the papers on the desk. They were all old and yellowed with age. I picked up one of the papers and read it. It was a letter from a man named John. The letter was dated from many years ago. I read the letter and felt a sense of connection. I felt like I was part of something big, something that had been going on for a long time. I looked up at Mr. Smith. He was smiling at me. I knew that I was in the right place. I was in the right team. I was in the right time. I was in the right place.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various cities and states.

2. The second part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

3. The third part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

4. The fourth part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

5. The fifth part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.



is to be seen in the fact that the  
 exact same word was used in the  
 same way in the same way in the  
 with his mother and his father in the  
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 very day at the same time in the  
 down at the same time in the same way in the  
 at a same time in the same way in the  
 having seen the same way in the same way in the  
 ing in the same way in the same way in the  
 at the same time in the same way in the  
 from the same way in the same way in the  
 all at a same time in the same way in the  
 had said the same way in the same way in the  
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## III

[illegible]

[illegible][illegible]

In the new form of the constitution, the States  
 have lost their sovereignty and have become  
 a part of the Union. The States are no longer  
 independent and have lost their right to  
 make laws for themselves. The States are now  
 a part of the Union and have lost their  
 right to make laws for themselves. The States  
 are now a part of the Union and have lost  
 their right to make laws for themselves. The  
 States are now a part of the Union and have  
 lost their right to make laws for themselves.

For the  $\alpha$  and  $\beta$  components of the  $\mathbf{M}$  vector, we have

The first thing I noticed when I stepped  
 out of the car was the cold. It was a  
 sharp, biting cold that seemed to seep  
 into my bones. I shivered as I walked  
 towards the building, my hands tucked  
 into my pockets. The air was thick with  
 the scent of old books and the distant  
 hum of a city. I took a deep breath,

[illegible][illegible]

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[illegible]



use Lloyd's own word.

is profanation.

[illegible]

Handwritten text: *Handwritten text, possibly a signature or name, written in cursive script.*

if we have taken too serious and profound a view of details which were nothing to the artist—details which he had introduced quite arbitrarily or for some purely formal reasons with no hidden intention behind? What if we have shared the fate of so many interpreters who have thought they saw quite clearly things which the artist did not intend either consciously or unconsciously? I cannot tell—I cannot say whether it is reasonable to credit Michelangelo—an artist in whose works there is so much thought striving for expression—with such an elementary want of precision, and especially whether this can be assumed in regard to the striking and singular features of the statue under discussion. And finally we may be allowed to point out, in all modesty, that the artist is no less responsible than his interpreters for the obscurity which surrounds his work. In his creations Michelangelo has of course gone to the utmost limit of what is expressible in art, and perhaps in his statue of Moses he has not completely succeeded, if his purpose was to make the passage of a violent gust of passion visible in the signs left behind it in the ensuing calm.







STATUETTE OF MOSES  
Attributed to Nicholas of Verdun

## POSTSCRIPT

(1927)

[illegible]

### Three Kings in Cologne.

[illegible][illegible]

1180 shows us an artist dating his storm of feeling, whilst the statue in S. Pietro in Vincoli depicts the calm when the storm is over.

In my opinion this new piece of evidence increases the probability that the interpretation which I attempted in 1914 was a correct one. Perhaps some connoisseur of art will be able to bridge the gulf which lies between the Moses of Nicholas of Verdun and the Moses of the Master of the Italian Renaissance by telling us where examples of representations of Moses belonging to the intervening period are to be found.

SOME REFLECTIONS ON SCHOOLBOY  
PSYCHOLOGY  
(1914)

## ZUR PSYCHOLOGIE DES GYMNASIASTEN

### (a) GERMAN EDITIONS

- 1 In *Festschrift zum 50-jährigen Bestehen der Gründung*  
des k. k. Erzherzog-Rainer Realgymnasiums, October,  
1926 *Almanach* 1927, 43-6.  
• 2 *GS.*, 11, 287-90  
• 3 *Zeitschrift für Psychologie*, 9, 37-41  
• 4 *GW.*, 10, 204-7

### (b) ENGLISH TRANSLATION

'Some Reflections on Secondary Psychology'

The present translation by James Strachey, now appears for the first time and so far as is known is the first to be published.

Between the ages of nine and seventeen (1865-1873) Freud was at school in Vienna at the 'Leopoldstädter Kommunal-real- und Obergymnasium', popularly known as the 'Sperrgymnasium' from its location in the Sperrgasse. Its name was later changed to 'k. k. Erzherzog-Rainer Realgymnasium'. This paper was written for a collective volume in celebration of the 50th anniversary of the school's foundation. In a letter to a school friend written by Freud on June 16, 1873 *Int. Z. Psychoanal. Imago*, 26 (1941), 5, he gives an account of his leaving examination at the school. He mentions in particular the essay alluded to in the present paper (p. 242) on the subject of the choice of a profession, for which he was awarded a distinction mark.







1. The first part of the document is a list of names and their corresponding numbers, arranged in two columns. The names are: "J. A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z." and the numbers are: "1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100."

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27. *Chlorophyll aa* (Chl *aa*)

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30. *Chlorophyll ad* (Chl *ad*)

31. *Chlorophyll ae* (Chl *ae*)

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39. *Chlorophyll am* (Chl *am*)

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43. *Chlorophyll aq* (Chl *aq*)

44. *Chlorophyll ar* (Chl *ar*)

45. *Chlorophyll as* (Chl *as*)

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55. *Chlorophyll acz* (Chl *acz*)

56. *Chlorophyll adz* (Chl *adz*)

57. *Chlorophyll aez* (Chl *aez*)

58. *Chlorophyll afz* (Chl *afz*)

59. *Chlorophyll agz* (Chl *agz*)

60. *Chlorophyll ahz* (Chl *ahz*)

61. *Chlorophyll aiz* (Chl *aiz*)

62. *Chlorophyll ajz* (Chl *ajz*)

63. *Chlorophyll akz* (Chl *akz*)

64. *Chlorophyll alz* (Chl *alz*)

65. *Chlorophyll amz* (Chl *amz*)

66. *Chlorophyll anz* (Chl *anz*)

67. *Chlorophyll aoz* (Chl *aoz*)

68. *Chlorophyll apz* (Chl *apz*)

69. *Chlorophyll aqz* (Chl *aqz*)

70. *Chlorophyll arz* (Chl *arz*)

71. *Chlorophyll asz* (Chl *asz*)

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73. *Chlorophyll auz* (Chl *auz*)

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78. *Chlorophyll azz* (Chl *azz*)

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83. *Chlorophyll aez* (Chl *aez*)

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85. *Chlorophyll agz* (Chl *agz*)

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88. *Chlorophyll ajz* (Chl *ajz*)

89. *Chlorophyll akz* (Chl *akz*)

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91. *Chlorophyll amz* (Chl *amz*)

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121. *Chlorophyll aqz* (Chl *aqz*)

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127. *Chlorophyll awz* (Chl *awz*)

128. *Chlorophyll axz* (Chl *axz*)

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130. *Chlorophyll azz* (Chl *azz*)

131. *Chlorophyll azaa* (Chl *aza*)

132. *Chlorophyll abz* (Chl *abz*)

133. *Chlorophyll acz* (Chl *acz*)

134. *Chlorophyll adz* (Chl *adz*)

135. *Chlorophyll aez* (Chl *aez*)

136. *Chlorophyll afz* (Chl *afz*)

137. *Chlorophyll agz*

[illegible]

1. The first part of the text discusses the importance of maintaining accurate records of all transactions, including sales, purchases, and expenses. It emphasizes that proper record-keeping is essential for determining the correct amount of tax liability.

2. The second part of the text describes the various methods used to calculate the tax liability, including the use of tax tables and the application of various deductions and credits. It also discusses the importance of understanding the different types of taxes, such as income tax, sales tax, and property tax.

3. The third part of the text discusses the various ways in which taxes can be paid, including through direct payment to the tax authority or through a third party, such as a tax collector or a tax agent. It also discusses the importance of understanding the different methods of payment, such as cash, check, or credit card.

4. The fourth part of the text discusses the various ways in which taxes can be avoided or reduced, including through the use of tax shelters, tax credits, and tax deductions. It also discusses the importance of understanding the different methods of avoidance or reduction, such as capital gains tax, estate tax, and gift tax.

5. The fifth part of the text discusses the various ways in which taxes can be enforced, including through the use of tax audits, tax liens, and tax seizures. It also discusses the importance of understanding the different methods of enforcement, such as the Internal Revenue Service (IRS) and the State Tax Authority.

*(continued)*

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

y these first prototypes.

1. The first group of people who are interested in the study of the history of the United States are the people who are interested in the history of the United States.

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

[illegible][illegible]

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1. The first part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as  $\epsilon \rightarrow 0$ . It is shown that the solutions of the system (1) converge to the solutions of the system (2) in the sense of the weak convergence in the space  $L^2(\Omega; \mathbb{R}^n)$ . The second part of the paper is devoted to the study of the asymptotic behavior of the solutions of the system (1) as  $\epsilon \rightarrow 0$ . It is shown that the solutions of the system (1) converge to the solutions of the system (2) in the sense of the weak convergence in the space  $L^2(\Omega; \mathbb{R}^n)$ .

[illegible][illegible]

As we have seen, the first step in the process of spiritual growth is to recognize that our thoughts must rest.



*J. anthrop. Inst.*, 14, 344. (5)

2nd ed., London, (124,

*Amer. Nat.*, 18, 1.3. 98

*sociolog.*, 1, 1 (116, 120, 124

*Année sociolog.*, 8, 1.8 (1.6, 120)

*en Australie*, Paris. (113,

Philadelphia. (122)

240. (129-131, 153,

*Analys.*, London, 1952, Chap. 1

*and.*, 1, 124. (186

13, 16, 111,

London. (42, 51, 79-83, 149, 151,

3rd ed., Part V), London. (139, 155,

- FRASER, I. C. (4, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

FREUD, S. (cont.)

From 'The Aesthetic Meaning of Perverse Words',  
C.P., 4, 184; *Standard Ed.*, 11.]

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224. (162)

From 'The Psychology of the Unconscious',  
*Standard Ed.*, 11.]

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.P., 4, 19; *Standard Ed.*, 12.]

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

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C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
C.S., 11, 242; G.W., 8, 224.

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C.S., 11, 242; G.W., 8, 224.

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C.S., 11, 242; G.W., 8, 224.

From 'The Psychology of the Unconscious',  
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## GENERAL INDEX

This index includes the names of non-technical authors. It also includes the names of technical authors where no reference is made in the text to specific works. For references to specific technical works the bibliography should be consulted. The compilation of the index was undertaken by Mrs. R. S. Partridge.

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